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Our last and 77th picture was published Saturday, October 11, and you have until 6 P. M., Saturday, November 1, to solve and send in your answers; but they must be in by 6 P. M., Saturday, November 1. No set of answers or Answer Books will be accepted before Monday, October 27.

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Booklovers' Contest Editor, The Times-Dispatch, 1913.

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THE DIVINE DISCONTENT

By Lucy Cary.

The woman suffrage movement was begun and is supported by discontented women. Discontent means, "Not content." Impulse of mind, dissatisfaction, discontent. The word is somewhat abused by its general use, and to distinguish its better meaning from the lower, the first may be called "The Divine Discontent."

The divine discontent has been responsible for most of the reforms which have been worked in the past and present. It has furnished the incentive for progress and development. It has led to the purifying of religion, politics and all social institutions—in so far as they have been purified. When it never exists or dies in a nation or individual, that nation or person makes no advance towards a higher status. Satisfaction with what is, produces stagnation and decay. The inhabitants of Central Africa are not greatly troubled by the divine discontent, but the more highly civilized a race becomes, the more sensitive it is to its own imperfections, and the more earnestly it endeavors to reach a higher plane.

This discontent is a real and purifying influence in the religious life—"Create in me a clean heart, O God, and renew a right spirit within me," is the cry of the divine discontented soul. When an individual feels discontented as to his or her spiritual life and personal goodness, the best thing for them is some soul-stirring experience to put them out of that complacency. Growth and self-satisfaction cannot go hand in hand.

This is equally true of every form of social progress, whether it is political, intellectual, ethical or scientific. We call this power, which makes for growth and development, "Evolution," whether its law is obeyed blindly by the material and animal world, or intelligently by the sentient mind. Those of us who are Christians are held enough to call it the Spirit of God. Divine discontent is an indispensable part of evolution or growth into higher forms of being. It is often mistaken for a destructive force, because it destroys and disrupts established precedents and institutions, but when the noise and heat of conflict die away and the mists of prejudice lift, it is seen to be a mighty constructive power. Ultra-conservatism fears it as the destroyer of peace and prosperity, and its work

is fearfully retarded by blind opposition. When time furnishes a truer perspective, we perceive that this power destroyed nothing but shackles and served only to lead men into brighter, wider paths.

Suffrage Movement Ethical.

Since the dawning of history women have been in subjection. This is recognized by historians, biologists and scientists. Physical disability, the care of children and other causes contributed to this condition, which is inevitable in a low order of society, where strength makes right, and we cannot boast that we have long passed from such an order. Heredity and environment have tended to keep women an inferior class even in higher social orders; the virtues of meekness, modesty, obedience and contentment have been so inculcated as distinctly harmful to the whole race. In the words of Dr. Baerendschuch, "As long as women were a subject class, men kept them ignorant and oppressed, and then were cursed by putting with equal yokes." It is against such a status that women are rebelling today.

Women have never yet had the freedom essential to the best development, and this suppression has been harmful to the whole race. In the words of Dr. Baerendschuch, "As long as women were a subject class, men kept them ignorant and oppressed, and then were cursed by putting with equal yokes." It is against such a status that women are rebelling today.

About fifty years ago the divine discontent descended upon a few women in the United States and impelled them upon that rough and thorny path which was known in those days as "woman's rights," and in our time as "the woman suffrage movement." In a democracy, the ballot stands for the rights, duties, privileges and opportunities of citizenship, and it is, therefore, appropriate that the first demand

of awakened womanhood should be for enfranchisement.

One of the most convincing proofs of the inherent righteousness of the woman movement is found in its widespread and persistent growth. Even the antisuffragists sadly shake their heads and admit that woman suffrage is coming. Unless social phenomena of this kind have an ethical foundation, they can make no permanent headway; any social movement which shows rapid and continuous growth is sure to have within it strong and virile elements of truth and justice. An equally strong argument is that equal suffrage is distinctly a product of Christian and civilized countries. The graded women of the Orient are not the originators or followers of this idea; it emanated from, and is supported by, highly intelligent and moral women living in the most civilized parts of the world.

The Power of Citizenship. "Why do you want to vote?" is a question often put to women of the upper classes. The answer is so broad, so full, so comprehensive that it is difficult to express in a few sentences. Perhaps the simplest and most direct reply is, "Because I want to do my full duty as a citizen." If the votes-for-women doctrine originated in a selfish desire for individual advancement, its adherents ought logically to be found among the working class, where women are most oppressed and exploited. But it did not originate there, and has only been seized upon by working women after the most strenuous missionary effort of upper class women. To deny that women in industry need the ballot for self-protection and can better their condition by its wise use, is a denial of the very principles of democracy.

Why do women of the privileged class give time, money, labor and often social prestige for the suffrage cause? Because the divine discontent has opened their eyes to the wrongs and injustices of our present social system, to the responsibility of the individual to society, and to the necessity for the admission to citizenship of those who are fighting for a better social order. And, further, because they know that freedom and development go hand in hand, and with admission to full citizenship they look forward to a stronger, truer, finer type of woman, with more highly trained reasoning faculties and more widely developed human sympathies, with a stronger sense of justice and an increased sensitiveness to cruelty and exploitation.

Clarity and philanthropy have long been the only legitimate outlets for women's activities outside the home. Sympathy with human want and suffering has led women into social service and curative work of all kinds. Every philanthropic and charitable agency is set on foot by discontent with the inequalities of life as it is. But not all the organized forms of philanthropy in the world are sufficient to reach more than a segment of destitute and forlorn humanity; and no amount of charity can bestow the type of character that is fostered by independence and opportunity. A fair show, and not charity, is the greatest need of our age. With an increased knowledge of life and character building, we learn that prevention is worth a thousandfold more than cure, and that the truest wisdom and goodness is to create conditions which will protect health and morals and stimulate intelligence and independence, rather than to apply piecemeal remedies to diseased parts of the social body. Is it surprising that a realization of these

things should create in the minds of earnest and intelligent women tremendous discontent with their politically nonexistent status?

Religion itself is being enlarged, deepened and intensified by its application to social life. In the churches more stress is being laid upon the social power of Christianity and less upon individual salvation—to a thinking mind the first includes the second. For industrial and political reform, and for the opportunity to take part in the building of a greater and sounder Commonwealth.

If it is true that voting and usefulness are not related, then the appeal to men to exercise the franchise is vain and idle. If good can be accomplished by the individual voter, it is wrong to exclude half of the population from the government. Women are told that they should take an active interest in social reform, industrial conditions and influence men to improve them. Few men or women have the directness of purpose, the strength of will and the moral enthusiasm to enable them to hold true to an end which must be pursued by devious and indirect methods. Directness of method is one of the greatest incentives to any reform. Human nature may some day develop to a plane where duty will so compel men that fraternity, honesty and justice will be achieved in spite of all obstacles, but at our present level we require a direct and open road for any universal upward movement.

The Way Out. When the first faint promptings of the divine discontent are felt by a good woman, she begins to search for her individual duty and relation to society. Seeing the hardness, selfishness and human waste of wholesale industry and commerce, it seems to her best to help the individual earn a living by patronizing the small store and the dressmaker, rather than take advantage of the facilities for expedited shopping offered by the great department store, or the economy of time and money made possible by ready-made clothing. But as her outlook widens and her point of view becomes socialized, she realizes that the dressmaker and the small shop must be superseded by a more economic and efficient system of manufacture and distribution. After all, in buying ready-made goods in the department store, she is contributing toward the employment of men and women in industrial life. With this new point of view, it seems that the broader humanity and higher morality is not so much to help isolated persons as to guarantee to all the units of society a fair opportunity for healthy and profitable employment, education and recreation. Women of the privileged classes are awakening to their duty to other less fortunate women and to all who are oppressed and overdriven. They have had a vision which will not be dispelled—of little children denied all chance for education and development, becoming dull and apathetic from overwork, underfeeding and no happy hours of play; of women and girls in industry, working ten long hours a day, in the roar and vibration of great machines, as fast as fingers can fly and eyes and brain can direct, for less than a living wage; of girls behind the counters, standing most of the day, working in badly lighted and ventilated stores, and earning only enough to give them such insufficient food, clothing and home life as they have. They know that men who have not learned to organize sometimes work twelve hours a day, 364 days in the year—Christmas being the only holiday. And they know that none of these things are really necessary, because the owners and managers of corporations which are grinding employees to death and turning their flesh and blood and chance of happiness into profit, grow richer every year.

They see the glaring inequalities of life, the placed in contrast of the evidence standard of morals. They know that the sinning father goes free, while the sinning mother must support the child, whose existence is as much another's fault as her own. They see the "bad" girl a social outcast, and the equally "bad" man a social lion. They see the important business of furnishing recreation and entertainment taken over by business and run only for gain, and often vitiating the morals of the children of the community.

Am I my Sister's Keeper? Women are filled with the divine discontent because the potential mother-love in them cries out to correct these evils, to make the world a sweeter, kinder place and to guarantee to the weak as well as the strong fair opportunity for an honest, free and happy life. The history of social legislation and actual industrial conditions in places where woman suffrage has been long established is sufficient evidence of the power of enfranchised women in bringing about better conditions. "Am I my sister's keeper?" is a question which should burn into the brain and heart of the sheltered woman. Every woman who has leisure and means for self-culture, travel and social entertainment owes a duty to the people who made these things possible for her. If it were not for the men and women in industry the home would not be a place of so much comfort and luxury. But as society is now constituted, the very inventions which bring leisure and happiness to the homes of the upper classes are the means of destroying the homes of the laboring classes by drawing all of their incomes into wholesale industry and forcing them into a life-consuming fight for a less than living wage. We have no right to stand idly by and profit by the underpaid and overdriven labor of people bound with the chains of economic bondage. "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." If we are dead to the spirit of divine discontent, if we look for no more perfect social adjustment, if we

are sure that women can contribute nothing towards a more righteous political and industrial system, then "votes for women" means nothing to us. But if we want to harness the mother-love, the intuitive sympathy, the tenderness of heart, the capacity for moral and spiritual enthusiasm inherent in true women to the public service, we cannot afford to hold aloof from the equal suffrage movement. Personal isolation and shelter are anti-social, and therefore anti-Christian; we are learning to sacrifice them to higher purposes because we believe that if we would save our lives we must first lose them in the uttermost service.

Conservatism, prejudice, illicit business, illegal profit, the liquor interests and commercialized vice combine to fight woman suffrage, but the movement is part of the upward trend of human nature; it is based on ethical grounds and sustained by moral conviction; therefore its success is inevitable.

"Hope was ever on her mountain—watching ere the day begun, Crowned with sunlight over darkness, from the yet unrisen sun."

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